Christian Register.

"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—Luke xii. 57.

DEVOTED TO UNITARIAN CHRISTIANITY, SOUND MORALS, LITERATURE, AND NEWS.——DAVID REED, EDITOR AND PROPRIETOR.

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ORIGINAL POETRY.

[For the Christian Register.]

"Can he murmur who can pray?"

G********.

"A dark and dreary hour hath cast
"Its shadow o'er my path at last,
"And suddenly a bright array
"Of morning hopes hath pass'd away;
"I cannot check the secret sigh,
"And tears will gather in mine eye;
"Since grief, privation, pain are mine,
"Oh, would at least I dared repine!"

Peace! wayward spirit! on the wing
Of faith from earth's dark shadow spring!
Yon sunny heav'n a refuge hath
From all the ills that throng thy path;
Eyes dimm'd with tears may see it not;
Lips taught to murmur at thy lot,
And idly, wildly to complain,
May never—never smile again!

But lift, oh, lift thy spirit up
To Him who fill'd thy bitter cup,
And while absorb'd in humble prayer
Thou shalt forget each earthly care;
Think but of Him; He will draw nigh,
And thou shalt *feel* His pitying eye,
And with a Father's willing ear,
Prayer's lightest accents He will hear.

Devotion like a tide shall roll
In solemn silence o'er thy soul,
And hope and heavenly peace shall rise
Within the heart that humbled lies.
Aye, Peace! such peace as ne'er had birth
From earth, or aught that dwells on earth;
And chasten'd, meekly shalt thou say,
"Oh, who would murmur, that can pray."—L.

Sunday, May 10th 1829.

[For the Christian Register.]

2 KINGS VI. 17.

"And the Lord opened the eyes of the young man—and he saw, and behold the mountain, was full of horses and chariots of fire round about Elisha."

Round Dothan's walls a leaguering army lay,
And war-cars rang and chargers proudly trod;
Why gathers there that fierce and plumed array?
Their single foe an unarmed man of God.
By night they came—and, with the breaking day,
Leaps into life a new and startling scene;
Shield, spear, and helm shoot forth an angry ray,
And dim hosts stain the hill-tops' wonted green.

"What hope against the Syrian spoiler's might?"
The trembling servant to the prophet cried;—
No shadow dimmed his clear eye's steady light
As calmly thus that man of God replied;
"Trust thou in God—these idle fears compose—
They, that be with us, are more numerous far
Than the dark myriad bands of Pagan foes
Marshalled and bent on me to wage unholy war."

Then up to Heaven arose the prophet's cry,
That light on these unseeing eyes might break;—
And the clouds roll from off the blinded eye,
And things unseen a form and visible presence take.
And lo! around the mountain's sloping side
A host of fiery steeds and chariots swarmed—
There breathed no murmur from that living tide,
Silent and stern they stood, as for quick onset formed.

Christian, be firm—though gathering ills enfold,
And adverse banners round thee be unfurled,
And earthly hopes abandon thee—be bold
In the unconquered might of the invisible world.
The Infinite God is round thee—and the care
Of all angelic spirits girds thy path—
To Faith's keen sight these mysteries are laid bare,
And Faith's strong heart may grasp them—Christian
have thou Faith! M. B.

Cambridge, April, 1829.

PRACTICAL.

[For the Christian Register.]

FAMILY PRAYER.

I spoke in my last of the obligation and advantages of domestic worship. I proceed now to a further consideration of its importance and its peculiar propriety.

In estimating the importance of family prayer we are not to look merely at the effect it produces on ourselves. Heads of familes are bound to consult the religious improvement of all under their roof. And the practice of calling them together in stated worship cannot but diffuse among all its members a general seriousness, a regard to God, and to the laws of religion; and confirm and strengthen the feelings of piety and habits of virtue which already may exist. Good impressions are thus constantly given and renewed, and the great truths of religion kept before their minds, and often presented too in a manner peculiarly adapted to interest them. The influence of these services on children and on servants is thus extremely important. Many servants, who have become connected with religious families, have in this way had their attention first forcibly called to religious subjects, and have been reclaimed from habits of neglect or sin. Many persons who have grown up to lives of exemplary virtue and piety, are ready to acknowledge that the most powerful means of their religious improvement in early life, were those daily calls to worship, when they caught the spirit of devotion from the prayers of those whom they most reverenced and loved. We must remember that of these portions of a family—children and servants—there are some, who from youth, or want of proper culture, have not the capacity rightly to apprehend their wants or properly to express them in prayer; these need that guidance and assistance which domestic devotions will best furnish; and that there are others who from want of sufficient seriousness or from false shame will not of their own accord, pray to God; but who will readily join in the devotions of the family or at least will gain from them some feeling of seriousness and piety. That heads of familes are under a very solemn obligation to exhibit to their household an example of piety and of attention to religious duties, no one can doubt. Nor can any one, who believes the commands of scripture sufficient to render prayer an indispensable duty, doubt whether that master or parent is negligent of his obligation, who does not exemplify to his servants and children the duty of prayer. How is this to be done? His private devotions cannot be witnessed, or are unknown; his attendance on public worship may readily be imputed to other motives than those of piety; and no mode remains but in leading the daily prayers of his family. The example of a parent or a master is always influential, and here is peculiarly so. The irresolute and undecided will be encouraged and confirmed in habits of piety, and the unthinking will feel the importance of devotion, when they see it thus manifested by those to whom they naturally look with respect and affection. But where family prayer is constantly neglected, where no open manifestation is ever given of regard to this duty, and day after day and year after year roll away unsanctified and unblest, what conviction will the young and the unthinking form of their own obligation to the worship of God, or what lasting or powerful effect can any instructions on the subject have, when the whole influence of example is given to the cause of neglect? It is indeed the universal conviction of those who think prayer a duty, that they who would strictly live up to the spirit of the gospel, should maintain prayer in their families. Were a minister of Christ, or one who had publicly professed his faith and solemnly promised his obedience, to neglect this duty would it not be thought by most reflecting and serious people to be an instance of great deficiency? Yet what is there in either of these cases, which demands a more strict and exemplary piety, than every individual is bound to render? All are called to the same degree of devotion, and to the conscientious discharge of the same duties.

The length of the remarks which have been offered, will not permit me to speak of the excuses which are most generally made for the neglect of family prayer. No one who sincerely desired to practice it would urge the excuse of want of time or possible interruption. We can always find time enough to devote to any particular worldly business, which we think important. The excuse of want of self confidence, the want of proper thoughts and proper language, is insufficient, because printed forms are easily to be procured and may be read; because prayers may be written and committed to memory, and because practice will soon render extemporaneous prayer easy and delightful. It is a question, which every one who desires to be religious and who neglects family prayer, ought to put to his own conscience, whether he is not restrained from that duty by false shame, fear of exciting observation, and an unworthy dread of the opinions of the unthinking and indevout; and to inquire whether his religion be as sincere and powerful as it ought to be, if, from such a cause he neglects his duty. In fine, I trust enough has been said, to shew that the subject of family prayer demands at least serious consideration; and for the result of that consideration, every one must answer to his own conscience and to that God who trieth our hearts. N. C. S.

DOCTRINAL.

EXTRACTS FROM A LETTER.

We gladly avail ourselves of the permission of a respected correspondent to make the following extracts from a letter addressed by him to a friend, on some of the controverted topics of the day. We may not agree with the writer, in all the views which he presents, but we wish to have our columns open to the suggestions of different minds, as far as they appear to us adapted to promote a knowledge of the truth, or the cause of charity.

NO. I.

I cheerfully concur with you in all your suggestions, which tend to maintain the sole Deity of the Father; which go to establish that great first principle of all religion, "that the Lord our God is one Lord." But, though I perfectly agree with you in the strict unity of God, I cannot acquiesce in your views of the Saviour. The difference in our opinions, however, I do not consider as so great, that either of them should be considered a fatal error. It is nevertheless important that we should believe aright. And if your opinion is well founded, I hope and trust that I shall one day be convinced of its truth. If my own views are more consonant with the word of God, I trust that no consideration will ever induce me to give them up. I think I can safely say, that the doctrines which I profess to believe, have been obtained from the only source, to which we have a right to look for instruction, the word of God.

But, to proceed to the inquiry which I have proposed to myself, whether your views upon the character of Christ are warranted by the scriptures. I commence with the assumption of the principle, that "the law was given by Moses, but grace and *truth* came by Jesus Christ." I understand, in part, by this, that Jesus Christ taught all those truths, which constitute the religion which we are required to embrace. From him we derive all the knowledge which is essential, to guide us in our duties here, and prepare us for our departure hence. All the evangelists, and all the apostles found what they have said, upon the teachings and the history of his life. The gospel therefore strictly speaking, is what Jesus Christ taught.

The Epistles are only comments upon that gospel. So that our first authority, on all questions relating to the doctrines or precepts of Christianity, are the words of Christ. Wherever these are plain and intelligible, we have no necessity for resorting to any other portions of scripture. When there is any obscurity, and other writers say any thing upon the same subject, we should endeavor to obtain the true sense from a comparison of them all together. But we are never to put such a construction upon the writings of the apostles, the evangelists, or the prophets, as to militate against the words of Christ. We are to endeavor to make their suggestions harmonize with his declarations, and not wrest what he has said to explain any declarations of theirs. For we should always bear in mind, that "he alone has the words of eternal life:" and we have no right to presume that he kept back any thing which was material to the religion which he preached. Now, did *Jesus Christ* teach the doctrine, which you have endeavored to establish? You, indeed, deny the doctrine of the Trinity, entirely. But still you say, that he must be God; and in your explanation you seem to inculcate the doctrine, that spiritually, there is no such being as Jesus Christ; but that the Father came down upon earth and took a human body, and in that character, he called himself "the son of man," "the Son of God," &c. That is, that there is, absolutely, but one being. This is a doctrine, which has found many supporters, but is it in conformity with the words of Christ? Does he not plainly declare himself a distinct being from the Father? And do not his words at all times and on all occasions imply this fact? He *came* to declare the *truth*. Let us look at the 17th chapter of John, all which was spoken by Jesus Christ. And it is a singular fact, that there is but one verse in the whole chapter, which does not teach the doctrine of two distinct persons. In the first verse, our Saviour says, 'Father, glorify thy Son.' Now, if the doctrine, which you contend for, be true, that it was God himself which dwelt in this human body, and it can be only the "spirit which giveth utterance"—then God here prayed to himself to glorify himself. In the 2d verse it is said, "as *thou* hast given *him* power over all flesh that *he* should give *eternal life*," &c. This verse of itself would be sufficient to answer any argument, which I have ever seen offered by the advocates of the distinct deity of Christ, or any which I think can be adduced to support the position for which you contend. For, in the first place, the Trinitarian asserts that no one can give eternal life but God. Jesus had this power; therefore he must be God. This power, then, it will not be said, he possessed, in his human nature, but in his most exalted character. Now this power, he says, was not originally his own, but was *given* him by the Father. Whoever, therefore, or whatever Christ might have been in his highest character, most certainly there was one, who was still higher than him, one who had given to him this "power over all flesh." He could not, therefore be the independent, omnipotent and eternal Jehovah; for it cannot be said of God that he receiveth power from any one. He is himself the original source of all power. And secondly, this verse seems to me to be a complete answer to any thing which can be urged in favor of your position. For it will not be contended, that this power of "giving eternal life," or the "power over all flesh" was given to that *body* with which Christ was invested. But it was given to that spirit which dwelt in it. That spirit could not have been God, becauae no power could be given to God. I cannot but consider this verse as affording a conclusive argument against any doctrine, which denies that Christ and God are distinct beings, the latter being dependant for all power upon the former. The next verse plainly declares, that the Father is the only true God. And the declaration is so plain, that no man it would seem, who had any regard for revealed truth, would ever undertake to explain it away, because without so doing, he could not understand other parts of the New Testament. But it behoves us weak mortals, to be careful how we undertake to wrest the words of Christ, because we may not think that they agree with what we find said by the apostles and evangelists. I would not have it understood, however, that I consider that there is any discrepancy between the sentiments or doctrines, inculcated by Christ, and those taught by all the writers of the New Testament. On the contrary, they all declare that the Father is the only true God. But this fact does not indeed militate against your position, that the only true God dwelt in the human body. But we are to consider, that the same being offered this part of the prayer, which was speaking in the preceding verse,—that is Christ in his highest nature: and what does he say? why, *thou* only art the true God; he plainly declares another being, distinct from himself, to be the only true God; and hence we are not justified in saying that the being who offered up this most interesting prayer, was the Father himself. Neither can we say that it was the human nature which was here speaking, because the prayer was that of the same being, who had the "power over all flesh," and that of "giving eternal life," which Christ possessed only in his highest character. The same distinction is manifest in nearly every remaining verse of this chapter. I cannot spare the time to go through the whole. But by a careful examination you will perceive that the Father is every where addressed as a distinct being from the Son; and distinct from him in his most exalted character. I will, however, make a few remaks on the 21st verse, which you may consider as affording some evidence, that God dwelt in the human body which appeared on earth as the son of God or son of man. I refer to that part of it which says, "as thou Father art in me." From this you might draw the inference that the Father dwelt in the human body. But you will remember, that Christ is not here speaking in his human nature, but in his spiritual or highest nature, so that you might read the verse, as thy spirit is in my spirit, maintaining the same distinction which prevails in every other part of the chapter, and that the declaration cannot mean that Christ was God, when it is said that the Father was in him, is evident from what follows.—"That they may be one *in us*," and from another declaration of Christ. "He that eateth my flesh and drinketh my blood, dwelleth *in me* and *I in him*." I will add here also the words of the apostle John, "he that dwelleth in love dwelleth in God and God in him." Now if this verse is to be so construed as to say, that, because Christ says the Father was in him, therefore Jesus must be God, we may also that every Christian is God. For God dwelleth in him. We might also say that every Christian, is Christ, for Christ dwelleth in him. But no one will undertake to maintain so absurd an hypothesis. The true meaning unquestionably is, that they are partakers of the same spirit. And this spirit was given "without measure" to Christ. And therefore it might be said more emphatically that the Father was *in him* and *with him*. He was commissioned from on high, sanctified and sent into the world by the Father, made the way, the truth and the life, through whom erring and sinful men might return to the Father. And for this great purpose it was essential that his spirit should every where and at all times attend him.

But again that Jesus Christ was not God himself, or that God was not in the human body which you call Christ's human nature, is evident from his words in John v. 36 and 37. He is evidently speaking in his highest nature. For he says; "the *works* which the Father hath given *me* to finish," and meaning of course the work of "giving eternal life" which it is admitted he could not do in his human uature. He then says, speaking of the Father, "ye have neither heard his voice nor seen his shape." Now if this voice which was then speaking was the voice of the Father dwelling in him, most certainly our Saviour could not have made this remark. For it is evident that the voice was heard by those to whom it was addressed, and if so Jesus Christ could not have been God, because no man hath heard the voice of God. On another occasion Jesus Christ, speaking in his highest nature, if he had two natures, says, "my Father is greater than I." Now, it would be preposterous to say, as he would say, if he were the very God, I am greater than myself. We cannot believe that there was any such inconsistency in the character of our blessed Saviour. He came into the world to instruct mankind; to enlighten them by his doctrines and his heavenly wisdom, and we are not to harbor the thought, even for a moment, that he would use any deception toward those, for whom he manifested an interest stronger than death, in relation to his own character or that of his Father. Whatever he says, we are bound to receive implicitly as true. And whatever he does not teach cannot be an essential part of the Christian religion. For he unquestionably taught every thing which could be important for us to know, that we might acquire that character, which was necessary to admit us to his heavenly kingdom. And did Jesus Christ any where teach the doctrine, that he was the eternal and unchangeable God? Did he ever claim to be equal with the Father? You quote none of the words of Christ to support the position which you assume; and I presume none can be found in his gospel, which warrant the declaration, that he is God. If therefore he no where teaches the doctrine, it cannot be an essential in the creed of the Christian. But he not only, does not teach the doctrine, but denies it absolutely; when certain of the Jews undertook to charge him with making himself equal with God. John v. 13: "Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God." Then answered Jesus and said, "verily, I say unto you, the *Son can do nothing of himself*." Does he not here positively assert that the charge was groundless—that he did not claim to be equal with God. That he could do nothing without the aid of God. That all his knowledge, all his power, was derived from him; and does he not afterwards refer all that he said and all that he did to the will of the Father? I therefore come to the conclusion, that the doctrine you profess to believe, cannot be a doctrine of the gospel. E. E. B.

BIBLICAL.

[For the Christian Register.]

There was a man of the Pharisees named Nicodemus, a ruler of the Jews. *The same came to Jesus by night.*—John iii. 1, 2.

"The Evangelist," says Lightfoot, in his Harmony of the four Gospels, "has set this double character upon Nicodemus—that he was a man of the Pharisees, and therefore, principled against the doctrine of the gospel; and that he was a ruler of the Jews, or one of the great Sanhedrim; and so had power in his hand to act in opposition to the gospel, according to his principles. In his conversion, therefore, being a man of power, and of such principles, at Christ's first coming up to Jerusalem, the power of the gospel is demonstrated and a patron for the rising gospel is provided.

The same came to Jesus by night. This is commonly interpreted because of the weakness of his faith, as not daring to own Christ in the sight of the Jews: which, although we may not wholly deny, there may some other reasons be given also of his coming by night, beside fear and weakness of faith.

As first, if his coming to Christ was to be instructed and satisfied by Christ in discourse, concerning the kingdom of God, and whether he were the Messiah, or no, as it may be well supposed it was; in that concourse of people, that was then at Jerusalem, and especially about Christ, all day long, after they had once seen his miracles, it was not possible for him to have any privacy with him but by night.

Secondly, if he came the night after the day of the feast, on which Christ did his miracles, it shows as much his willingness towards the gospel in coming so soon, as it showed weakness, that he came by night.

Thirdly, the tradition of the Jews did set a singular esteem and value upon the study of the law and divinity by night. "Although the command, say they, be to learn by day and by night, yet a man learns the most of his wisdom by night. Therefore, whosoever will obtain the crown of the law, let him study every night, and not lose one. The wise men say, "the song of the law is not but in the night. And he, that studies the law by night, a thread of mercy is drawn out for him by day."

[From the Christian Reflector.]

ON THE TERMS "SPIRIT OF GOD," AND "HOLY SPIRIT."

Whenever these terms are mentioned in scripture, they are by many thought to imply, and to designate what, in the system of orthodoxy, is called the third person of the Trinity. But this is a mistake, arising from assuming that there is a trinity of persons in the Godhead, which not only *has* never been proved, but which *can* never be proved.

Sometimes the spirit of God or of the Lord means God himself, as whither shall I go from thy spirit? i. e. from thee, or thy presence, Psal. cxxxix. 7.

Sometimes it means a mighty wind, Gen. i. 2. And the spirit of God (a mighty or powerful wind) moved on the face of the waters. It is the custom in the Hebrew language, to make the superlative by adding the name God or Lord.

Sometimes it means, strength, courage, resolution, firmness of determination. See Judges, xiv. 6, where it is said the spirit of Jehovah came upon Samson, &c.

Again, it means influence, and communication from God to man. This was the case as it related to the prophets. It is said the spirit of the Lord came upon them; they were captivated and led by the spirit.—In this sense the spirit of God is said to be poured out upon men. See Joel ii. 28, 29. Acts 17, 18.

In the New Testament the same, or similar, expressions, mean divine consolations, the blessings of the gospel; the communion of the holy spirit; the common participation of spiritual blessings, gifts, and enjoyments. See the benedictions at the close of several of Paul's epistles.

Very often the term "holy spirit," means the spirit of piety or holiness, that disposition which the gospel inculcates, and which Jesus manifested; thus, he who has not the spirit of Christ is none of his,—is not his disciple, &c.

Sometimes the spirit of Jehovah means the word or command of Jehovah; thus, by the WORD of Jehovah were the heavens made, and all their hosts by the BREATH (spirit) of his mouth.

The spirit of God, when the term is used in connection with the miracles of Jesus and his Apostles, means the communication and operation of a divine power.

I have thrown out these few brief hints for the consideration of your readers, who by following them out will be satisfied, that the doctrine of the spirit of God as a person or being, has no foundation in the scripture, nor will it stand the test of reason.

PHILOLOGOS.

CHRISTIAN REGISTER.

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PROGRESS OF UNITARIANISM.

We are decidedly opposed to the habit of boasting of one's numbers, which is liable to infect religious sects, as well as political parties. We do not believe that truth can be ascertained by the vote of the majority. It does not make a cause just or worthy, because it counts numerous adherents.

We are, moreover, not among those who give way to despondency, because their religious views are not hailed with acclamation by the multitude of nominal disciples. We suppose, that an argument convincing to the mind of a sensible man cannot be much weakened because many do not happen to have examined it; or because many who have examined it do not understand it; or even because some who have examined and understood it, fail of yielding to its force.

Now in the system of Unitarian Christianity, we think we see the eternal truth of God. We have embraced it, not because we are blind to the reasons which convince our brethren of the justice of their views, but because those reasons have given place in our minds to others, of greater weight. We are not ignorant of the orthodox doctrines, nor of those which are at war with all religion, natural and revealed. We have conversed with their respective advocates; we have studied their books and listened to their strong reasons; but we cannot help coming to the conclusion that if truth can be found on earth, it is with Christianity, as it fell from the lips of its divine teacher, purified from the corruptions which have gathered round it, in the progress of ages, and freed from those doctrines, at which "reason stands aghast, and faith herself is half confounded." But this, we think, is identical with Unitarianism.

We cannot, then, be much discouraged, if our views find a difficult reception into men's hearts. We all know the facility, with which error is introduced and maintained. We all know, how hard it is to keep the eye single and undazzled on the brightness of truth. No one is ignorant of the superiority, in most instances, of early impressions, of a mistaken education, of the imagination, of prejudice, of interest, to the suggestions of pure reason and sound argument. Can we, then, be surprised that truth in its simplest form, with nothing but its native beauty to attract the mind, should be slow in its progress, among those who partake of the infirmities of human nature?

We feel, too deeply, the resolution and toil, the perseverance and caution, which are requisite to the successful pursuit of truth, to wonder that, like its great teacher, it should often be [illegible] of men,' though we rejoice to believe that as it has been condemned and laid in the dust, like him, it will one day arise and be glorified.

We are not unwilling, however, to confess our belief that Unitarians as a sect, must always labor under signal disadvantages. There is too much mental freedom, too much independence, too much individuality,—if we may so express our meaning,—among those who embrace its leading doctrines to permit them to combine with that unity of purpose, and concentration of effort, which are essential to the predominance of a party. We rejoice that this is their character. We pray that it may never be otherwise. Still, we are perfectly aware of the obstacles which this circumstance presents, to their becoming a powerful and triumphant sect.

We go still further and say that Unitarianism, as it exists in our community, is not and never has been the affair of a sect, as that term, is commonly understood. True, we have our Associations, our Benevolent Societies, our Sunday Schools, and we are not unwilling to be designated by a specific name. But, let it always be remembered, we are laboring not for a party, but for the promotion of truth, not for men, but for great and precious principles. We care not if the name, by which we are known, should become extinct; we care not if the Unitarian party,—if there be such—should perish to-morrow, provided that the errors which we oppose should perish with it, and the unalloyed truth of the gospel be established in their place. We think, that this is the way in which uncorrupted Christianity will pervade the public mind; not by uniting them all in one great party, but by enlightening and blessing them, in the several communions, to which they belong.

We have evidence of this. There are many more who embrace our views, than who adopt our name. Some are afraid of the name, through early prejudice, who love the doctrines through personal inquiry and conviction. Some have arrived at the same conclusions with ourselves, who are scarcely aware, that these are the peculiar opinions of Unitarians.

In all our churches, except perhaps the Roman Catholic, we have met with individuals, whose sentiments seemed to us to be in unison with our own. We have the pleasure of knowing many, who would not be willing to break through the dear associations, which bind them to the respective Episcopal, Calvinistic, Methodist and Baptist connexions, with which they and their fathers have worshipped, who are, at the same time, unwilling to defend and unable to believe the doctrines, which distinguish their sect, and who if not Unitarians in name, are so in spirit and in sentiment. We are informed that this number is increasing, and that more than one intelligent family, who are ranked with the "straitest sect of our religion" are weary of the system and thirsting after more liberal and practical preaching, while they cannot so far commit themselves, as to take rank with a body which they have been taught to fear, and which they, imperfectly know.

In this quiet and invisible way, we believe that the simple truth will go on 'conquering and to conquer.' It will grow, as our Lord predicted, like the seed, which the husbandman casts into the earth and leaves to the influences of Heaven, until it brings forth, 'first the blade, then the ear, then the ripe corn, in the ear.' It will be, to use another striking emblem of our Master, 'like the leaven which the woman took and put into three measures of meal, till the whole was leavened.' It will silently, but thoroughly, pervade the mass of society, and though we cannot point out the visible effects of its progress, to the incredulous spectator, we shall be sure that its blessed agency is felt, and is going on, and will at length be seen, in the moral regeneration, which Jesus Christ has taught us to expect.

We do not, then, look so much for the outward trophies of liberal sentiments, as for a great, but gradual change, which they will produce in the religious and moral condition of men. We think but little of new societies organized and new churches built, compared with the clear elucidation of one important principle, or the testimony of one character, purified, elevated and blessed, with a ripe and graceful virtue, the fruit of the humble piety and simple truth of Unitarian Christianity.

HEBER'S TRAVELS IN INDIA, AND THE EDINBURGH REVIEW.

Our readers will peruse with pleasure, a just and eloquent eulogium on this lamented Prelate, extracted on our fourth page, from a review in the last number of that journal, of the "Travels in India." They will perceive, however, that the praises of this good and great man are connected in that article with a portraiture, in bold contrast, of Bishops in general. We do not object, in the least, to the beautiful tribute, which is there paid to Heber. For he was worthy of all this; but we scarcely deem it just, that he should be honored at the expense of all his brethren. The writer freely acknowledges a Scotchman's prejudices against the hierarchy, and admits, that the picture, he has drawn, is somewhat in caricature. That such Bishops, as he describes, have been known, we doubt not. We have heard of them within our own days. And when it is considered, how often the highest preferments are bestowed in the English, and still more in the Irish, establishment, by mere family patronage, on the younger sons of noblemen, and greedy dependents on a Court; from political policy; for the support of an existing adminstration; amidst the vicissitudes and struggles of contending parties; and from various other considerations, quite independent of the personal qualifications of the individual, it is surely not surprizing, that a rank so exalted, revenues so ample, and an influence so extensive, as pertain to many of the Episcopal sees of Great Britain, should sometimes be ill bestowed; and that pride and self-indulgence, love of preferment and political subserviency should seem to take place of the spirituality, benevolence, and faithful zeal, which are the true ornaments of a Christian Bishop. But notwithstanding all the temptations, inseparable from this union of temporal with spiritual power, which must have an inevitable tendency to secularize, if not to corrupt, the character, candor must admit, that there are many and illustrious exceptions. Among the English Bishops are those, whose virtue and piety, whose meekness and charity, whose faithful and exemplary devotion to all the duties of their station, are equalled only by their genius and learning; men, who by their works have defended and illustrated the great doctrines of Christianity, and eloquently urged the virtues, which, amidst all the engagements and dangers of their rank, they have exemplified in their lives.

Of those, who have passed away with the last twenty years, many bright examples might be mentioned. There was Porteus, the Bishop of London, exemplary for his private virtues, and the consecration of his refined taste and elegant mind to the highest objects of his profession. His Expository Lectures on Matthew; his practical and well-written discourses; and particularly his useful little compendium of the "Evidences of Christianity" are happily well-known among us; and, both in our schools and in our parlors, have done, and may they continue to do, much good.

Dr. Barrington, of Durham, was among the most venerable and excellent Bishops, that ever adorned the bench. The distinctions of his noble birth, the princely revenues of that ancient see, the high temporal dignity, with which as a Prince-Palatinate he was invested, and, particularly, his extensive patronage, or right of presenting to church livings, were all employed by him to the purest and noblest purposes; and evidently with a scrupulous regard to the true interests of religion. He never permitted domestic or political considerations to sway his choice. He regarded the humblest ministry as a sacred trust; and in a late memoir of him, among other interesting notices, we find it recorded, that he once bestowed five hundred pounds, yearly, on a needy individual, who had urged his claims to a small living within his diocese, rather than the church should suffer from an unqualified teacher. To many of our readers it may be familiar also, that it was this munificent Prelate, who, unsought, and with no other motive, conferred on Dr. Paley, the rich rectory of Bishop Wearmouth, simply as a reward for his services to religion in his Horæ Paulinæ; and that he might be enabled without care to prosecute his studies for the advancement of truth. Paley, whose liberal views of government prevented his higher promotion, cherished a most lively gratitude in his benefactor, and has expressed his acknowledgements in his dedication of that admirable work, undertaken at the desire of his patron, the "Natural Theology."

There were indeed united in this excellent man the noblest virtues of a Christian Bishop. His countenance was a fine expression of the sweetness and dignity of his spirit. The grace of his manners was exceeded only by the munificence of his acts: and at the venerable age of ninety-one, Dr. Barrington was still the benefactor of the poor, and a pattern of godliness to his brethren and his flock.

Henry Bathurst of Norwich, also, was one who conferred honor on his high place, not only by his learning and sanctity, but particularly by his generous attachment to religious liberty. He was an undaunted advocate for the rights of the Dissenters. His influence in the House of Lords was always employed in their service; and on one occasion, as some of our readers, familiar with the pages of the Repository, may remember,—a very interesting correspondence passed between them; expressing on their part, as a body, their lively gratitude for his labors in the cause of religious freedom; and, on his, of a most courteous spirit, and of an hearty love of truth, wherever it could be found. Dr. Bathurst is entitled to the praise of disinterestedness. For it was his known attachment to liberal sentiments, both in politics and religion, as was that of Bishop Watson, that prevented his advancement from a poor and narrow diocese. But he was content with the allotment; and had that advantage over his more ambitious brother, that he never suffered his thirst for preferment to rob him of his tranquility. And this is much more than can be said of the Bishop of Landaff.

Of those, who now compose the Episcopal Bench of the Church of England, many might be mentioned with honor for their abilities, their learning and fidelity; and some for their enlarged catholicism. The late gratifying intelligence from that country shows us, that on the great question of emancipation, just at this moment amidst so much rejoicing decided, the Catholics numbered ten of these spiritual Lords among their friends. And if we include the Irish, as well as the English Bench, we shall find on the present list Dr. Sumner, the learned translator of Milton's recently discovered "treatise on the Christian doctrine;" Graves, the writer of the Lectures on the Pentateuch, which we lately noticed: Magee, whose charity, it could be wished, had kept better pace with his learning; Dr. Reyder, of Gloucester, whose piety and zeal we would not refuse to honor, though corrupted somewhat by his Calvinism; and Howley, the successor of the mild and benevolent Sutton, as Arch-Bishop of Canterbury; and who, it has been said, was indebted for his exalted preferment, first, from his college at Oxford to the see of London, to his high character and attainments. These surely, are honorable exceptions, to the illiberal censures of the Scotch Reviewer.

For ourselves, indeed, we have no interest in vindicating the rights or the dignities of a foreign hierarchy. And possibly some of our readers, who have been accustomed to consider only its abuses, may think we have already occupied these columns with an useless theme. But they will remember, that to some of the names, we have mentioned, and to others still more illustrious, who have preceded them, the whole Christian world is indebted for their successful defence of our holy faith; and for the effectual services, they have rendered to the cause of human virtue and happiness;—that cause, which, independent of all the narrow distinctions of sect or nation, must be dear to every heart.

It is gratifying, also, to the serious and benevolent spirit to find, that worldly rank and emolument, and power do not always, or of necessity, corrupt the heart. We would pay homage, too, to distinguished excellence, though found within a communion not our own. We detest the prejudices, which would involve whole orders of men under one condemnation; and we can only smile at the odd bigotry of a worthy Presbyterian, who in the remote Highlands of Scotland, far off from every thing like a Bishop, yet believing that of all the plagues, with which the Lord had ever visited his heritage, Bishops were the worst; and thinking that no discourse could be complete without some sentence of denunciation against them, taught his wondering flock, from Genesis i. 31, that it was evident, God could never have made Bishops, "because after he had created the heavens and the earth, and beheld every thing, that he had made, he saw that it was all very good; whereas Bishops,"—reasoned the good man,—"are only evil, and that continually."

CRITICAL NOTICE.

The Liberal Preacher for May. This number contains a sermon by the Rev. William Ware, of New-York, on *worldly mindedness*. Its object is to show that a mere attention to religious institutions, the duties of life, and moral integrity, are not sufficient compliances with the requisitions of christianity, without a positively spiritual state of mind; and it proceeds to describe the manner in which this religious insensibility arises, or is fostered; and to suggest the means and importance of its removal. We are always glad to see this subject brought strongly before the public attention; for although it is one which is, as it ought to be, often the theme of pulpit exhortation, and the validity of the ground taken is seldom disputed, yet, were we to judge from the aspect of our worshipping congregations, and the habits and conversation prevalent in society, we should fear, that but little effect is produced by those repeated attempts to elevate the character of hearers, from correct morality into doctrinal religion. For too large a portion of our community, even of the most enlightened and respectable, exhibit this inferior character, a character unstained perhaps by vice, and actuated by principles of honor, by integrity, liberality and the most amiable dispositions; but whose interest in the being and attributes of God, the sufferings of their Saviour, and the virtues and glories of a future state, is as faint, as if no such beings and conditions had ever been revealed to them. The causes of this apathy, are well portrayed in the discourse before us; and as we cannot but hope that every new and able exposition on this topic, must produce some proportional effect, we recommend it to perusal and circulation, as eminently possessing that character.

ORIGINAL COMMUNICATIONS.

[For the Christian Register.]

Mr. Reed,—

I was not aware, when I wrote the notice of "Sabbath Recreations," in a late number of the Christian Examiner, that to say of the English compiler, Miss Emily Taylor, that she was "a member of a family which has been long distinguished for a remarkable share of genius and talent," implied her relationship to Miss Jane Taylor. During a residence in Liverpool, some years ago, I was shown several pieces of Miss Emily Taylor's poetry, and was then told by my friends, that talent was a characteristic of her family; that the celebrated John Taylor of Norwich belonged to it, and that several members of it had favorably distinguished themselves. I knew a brother of her's, personally, who was a remarkably intelligent and active man. This was the information and knowledge, on which I grounded my remark. Whether Miss Jane Taylor is or is not a relation of the same family, I do not know. I certainly did not mean to assert that the two ladies were connected; neither do I think the question of their relationship to be of much importance.

Yours &c.,

The Writer of the Notice.

[For the Christian Register.]

Mr. Reed,—

I hope the readers of an article on religious controversy, in the last number of the Christian Examiner, will recur to the meaning, in which I have used those words in a sermon that is there assailed. If they will bear in mind, that the only controversy which I profess to oppose, is "the popular discussion of *abstract points* in *doctrinal theology*," they will see that most of the remarks of my reviewer have no bearing whatever on my argument. He seems to have misapprehended me.

A writer in your paper of April 4th has done me at least the justice to quote my definition, but makes objections to it. It is enough for me to reply, that I had no thought of prescribing to others how they should use the term "controversy," but simply to mark out with distinctness the sense in which I was about to employ it myself, that no one might misrepresent me;—a precaution, which has proved singularly unavailing.

I conceive my positions to remain unshaken by the reviewer in the Register, and by the other gentleman to have been scarcely touched.

The Author of the Plea against Religious Controversy.

[For the Christian Register.]

SPIRIT OF THE PURITANS.

The Pilgrim fathers, who first came to this country, and settled at Plymouth, were of the denomination of Christians called "Brownists;" the emigrants to Massachusetts-proper were "Puritans." The distinction is of some importance; and, in our oldest towns, by those who trace their descent through "a register of the genealogy of them that came up at the first," it is adverted to with strong feelings.

Attending public worship on Lord's day the 3rd inst. in the First Parish in Dorchester, I heard a discourse on 1 Thessalonians i. 7.—"ye were ensamples unto all that believe in Macedonia and Achaia"—which concluded with remarks upon *the character and the institutions of the Puritan planters of New-England*. The preacher referred to an association of heads of families, and the Society of Young Men, as two religious institutions formed at the early settlement of the town; and remarked that, while similar associations of contemporaneous formation in other towns, had been long since discontinued, *these* had been kept up for nearly two centuries without intermission; and, like the pillars of Seth, though standing alone, stood firm and well supported; bearing the inscription and the memorial of ancient piety. He mentioned that *the anniversary Fast of* the Heads of Families had been observed on the Friday preceding; that the usual number attending, as from earliest times, was about sixty; that stated monthly meetings were holden at the houses of the members in rotation, for social devotion, for prompting and encouraging to a holy walk and conversation, for sympathizing in each others afflictions, and for concerting means of being useful, of doing good, and of building up each other in all Christian attainments and virtues: and he spoke of this association as having proved a bond of union, and a means of preserving the peace of the town and advancing the religious improvement of the inhabitants.

The Religious Society of Young Men had been of long standing, when, in the year 1698, the regulations were copied upon a roll of parchment, and signed by those who were members, and all who have joined it since have subscribed their names. Its meetings are held on the evening of every Lord's day, for social prayer, reading, conversation, and religious fellowship; and there has been no suspension of them, nor interruption of the regular attendance of the members.

The preacher apologized for so special a reference to these unpretending associations; but said that as they had so salutary an influence on the temper and lives of individuals, gave such aid to family religion as well as private devotion, and were so conducive to the spiritual interests of the Church and Parish, he must pronounce a blessing on them in the house of the Lord, and devoutly hope "that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget his works, but keep his commandments," and be themselves ensamples of the simple manners, the pure principles, the devotional spirit, and the religious character of those who were the first settlers of the town.

[For the Christian Register.]

Mr. Editor,

I read with much pleasure the remarks given in your last paper concerning religious books. Such suggestions were needed, and many persons would be grateful to you for farther hints respecting the books, which the Christian may peruse with benefit. Few have the time to examine the volumes that issue in crowds from the press; and many within the circle of my acquaintance lose the moments of leisure which they have, from the want of judicious advice respecting the choice they should make in their reading.

My purpose however in this communication is to add my testimony, feeble though it is, to the worth of a commentary mentioned by you in terms of approbation. This is Macknight's Harmony of the Gospels, in two volumes, 8vo. containing, after several preliminary dissertations, (that are not particularly valuable) a harmony of the four evangelical histories, arranged in a very convenient and useful manner, and a commentary or paraphrase on every verse, with critical notices, that embody much learning. The paraphrase and notes fill nearly one volume and a half; and it is this part that I esteem most excellent. Not indeed that false doctrines are not supported by wrong methods of interpretation, or that a biblical scholar might not think some portion of the criticism puerile. But who has ever seen a perfect book, or who ever expects to see a faultless commentary on the bible? Many Unitarians dislike passages in Kenrick's Exposition, while yet it enjoys and is acquiring among us great and deserved favor. Macknight is singularly faithful and felicitous in his observations on the language of the sacred writers. He throws light on many a dark passage, and gives a new interest to familiar recitals by the incidents with which his acquaintance with eastern customs and the scriptural history enabled him to surround them. I should rejoice to see this work reprinted in our country (omitting perhaps the dissertations). The Trinitarian or the Calvinist could not object, for he need not distrust, any thing that bears the name of Macknight, and I think the Unitarian would derive from it equal pleasure and benefit. Let it be published, as Kenrick was, without alteration or addition. I cannot but hope, that this hint will meet the eye of some enterprising bookseller, who yet I think will incur no risk by the undertaking.

Discipulus.

OBITUARY.

[For the Christian Register.]

REV. JONATHAN SMITH.

The Rev. Jonathan Smith, whose decease has been mentioned in some of the newspapers of the last week, was a native of Hadley, where he also spent the last year or two of his life, having been obliged by his great age and growing infirmities to retire from his parochial labors. He was educated at Harvard University, and received a degree with the class of 1768. His literary attainments and sound understanding secured to him the friendship of several eminent divines of that period. He married a daughter of the Rev. Abraham Williams of Sandwich, a man distinguished for his learning, and still more for his zeal and affectionate devotion to the welfare and religious improvement of the people of his charge.

Mr. Smith was settled in Chilmark in the Island of Martha's Vineyard; and during the whole course of his ministry,—about forty years,—he possessed the esteem and affections of his flock, whom he faithfully instructed in the duties and doctrines of vital and practical religion. He neither feared nor shunned to declare, according to his ability, "the whole counsel of God," comprehending the doctrines of *Unitarian* or *liberal Christianity* as distinguished from orthodoxy and Calvinism.

During the last months of protracted suffering and weakness his mental faculties and his fortitude remained unimpaired; and he died at the age of 81 in the midst of his affectionate family and friends, testifying almost with his expiring breath, his firm reliance upon the mercy of God, and his lively faith in the doctrines of religion, which it had been the employment of his long ministry to exemplify and inculcate.

[For the Christian Register.]

MRS. MARY NEWHALL.

Died, in Troy, N. Y. on the 27th of March, 1829, Mrs. Mary Newhall, aged 43, wife of Mr. Daniel Newhall late of Lynn, Mass.

While an affectionate family justly deplore their loss, and mourning friends lament the "closing of this deep and wide channel through which flowed the waters of life," *we* are disposed to look at the imperishable nature of her virtue, and to repeat what has been lately applied to Fenelon that "death was but a circumstance in her being." She has put forth a power that can never die. Though her influence was

limited by circumstances, it has operated with a mighty force. The force of *truth*, exhibited by a strong philosophical mind, devoted to its own moral improvement, and clothed with that sweetness of spirit which arises from a continual sense of the presence of God. The ties that bound her to her race were such as greatly increased her own happiness, for she had a very acute perception of all that was excellent in them, while that which was otherwise, seemed not to affect her. Her love and reverence for the moral nature of man, her constant recognition of his capacities, as the product of a Perfect Original, led her away from his infirmities, and prevented her from censuring him even for his vices. This tenderness in judging others, arose from an expanded appreciation of their disadvantages, and the infinite variety of obstructions to the full developement of truth in the mind. She sympathised with them in the hindrances that kept them from a true knowledge of themselves, while to a superficial observer all appeared prosperous in their allotment. But with this personal charity for the human family, she was delicately alive to every shade of evil in *herself*, eminently skilful in detecting every secret winding of self-love; and those who had the happiness of enjoying her intimate friendship, can never forgot the instruction they have derived from observing the progressive discipline of her own heart. To these, her "light was placed on the candlestick."—It had only to shine, and they were attracted to the same emanation which had become the governing and guiding principle of her life. It *still* shines—and she cannot in truth be numbered amongst the departed.

Mrs. Newhall was eminently instrumental in awakening that spirit of religious inquiry which for ten years past has been spreading in the Society of Friends.—Emancipated from all attachment to non-essentials, and leaving substitutes of every kind, she zealously advocated the necessity of constant obedience to the vital power of truth in the heart, and the possibility of attaining Christian perfection. During the great excitement in the society, and her excommunication from it, her mind continued to advance, and her meekness of spirit to increase, until every feeling, once sensitive to a wound, was supplanted by an invincible love and universal good-will.

On her social character, and the delightful interest inspired by her friendship, we forbear to enlarge. Constantly occupied by the engrossing cares of life, her taste was refined by her moral elevation. Works of genius portrayed to *her* the operative energy of a Divine Original, and all things seemed capable of ministering to her happiness in their reference to this Eternal source.

Amidst the wasting effects of disease, she often expressed that her bed of sickness was made comfortable by the sweet peace of her mind, and her firm trust in God, and very near her close she remarked that *every thing looked beautiful*.

Instead of any further observations of our own, we take the liberty of inserting here a private tribute to her memory, which we feel it a privilege to receive, from one whose opportunities of seeing her had been but few, though a brother in intellectual fellowship.

"My feelings have not been so much arrested on hearing of the death of any individual for many years. From my first acquaintance with Mrs. Newhall I was fully sensible of the extraordinary degree of intelligence which it had pleased God to communicate to her, and I always considered her's the most enlightened mind I ever knew. Yet all this (though the cause of it) was scarcely to be compared with the sweetness of her spirit, which shed its mild and peaceful influence over every mind that in any degree partook of its nature—and my heart rejoices in contemplating the perfection to which she had attained, in consequence of her devotion to that power manifested in her soul, which made, and was and is the support of the Universe. On many very interesting subjects presented to my own mind, I wished to hear from her such truths as it may have pleased Providence to enlighten her with since I had the satisfaction of seeing her. And in this particular her death has caused a blank never to be filled. But I am consoled as I write, for I behold Nature now shedding her benignant and increasing influence on animate as well as inanimate creation. I am consoled in the feeling that the same nature and influence are gradually enlightening the mind of man, and will continue to do so, until God's work is accomplished by his whole creation being in accordance with himself. Then indeed will he govern in the hearts of men, as he does in the outward and visible world, and harmony and wisdom will be conspicuous in all his works."

April 12th 1829.

RELIGIOUS INTELLIGENCE.

Installation. On Thursday, the 10th ult Mr. Ephraim Randall, was installed as pastor of the Congregational Society in Westford. The following was the order of public exercises.

Introductory Prayer and reading of the Scriptures by Mr. Robinson, of Groton; Sermon by Dr. Richmond of Dorchester; Consecrating Prayer, by Mr. Bascom of Ashby; Charge by Mr. Allen of Chelmsford; Right Hand of Fellowship by Mr. Bascom; Concluding Prayer, by Mr. White of Littleton.

New Church in Concord. The corner stone of a new church now erecting in Concord, N. H. by the *Second Congregational Society* in that town, was laid on the 2nd inst. with appropriate ceremonies. An address suited to the occasion was delivered by the Rev. Mr. Thomas, Pastor of the Society, from which we give the following extracts.

"The occasion on which we have come together is one of solemn interest and grateful praise. It is to lay the Corner Stone of a Temple, which we humbly pray may be unto us and our children none other than the house of God and the gate of heaven. It is to implore the blessing of God on the labor of our hands and the purposes of our hearts. Thus would we acknowledge Him to whose glory we rear the Temple, and our beloved Saviour through whom we have access unto him, and assurance of immortality. Thus, too, would we show to the world our acceptance of the religion of Jesus, and that we cheerfully contribute of our earthly substance, that it may here be taught and received and obeyed among men, and may become unto us and to others the wisdom of God unto salvation.

You, my Brethren, have felt it to be your duty, with the great Apostle of the Gentiles, after the manner which some call heresy, so to worship the God of your Fathers. And that you may meet together, as you verily believe in the simplicity and purity of Christian faith and worship, for the salvation of your souls, you now erect this House. Let it be done in the spirit of peace, good will and charity, towards all men. Let it be your single purpose to secure to yourselves and to those who may join with, and who may come after you, the ministration of the Gospel in such a manner as you believe will most increase your piety and goodness, and best prepare you for eternal life.

In this spirit and for these purposes let us now lay this Corner Stone, truly thankful for the blessings which have hitherto attended us, and devoutly imploring a continuance of God's great mercy and goodness. And as we place this Stone we will put beneath, the following, which your committee have prepared as expressive of the faith and hope with which we do it."

"*Hear O Israel! the Lord our God is one Lord.*"

As Disciples of him who came to be the Light of the world, we lay the foundation of this house, and consecrate it to religious service, with a humble hope that we and the generations to come who may worship here, may know Thee, the only true God, and Jesus Christ whom thou hast sent.

The Society, by whom this Temple is erected, was formed according to the laws of this State, on the 8th day of August, A. D. 1827, under the name and style of the *Second Congregational Society*, in Concord.

A Church was gathered, Febuary 25th, 1829, and on the same day, Rev. Moses George Thomas was ordained as Pastor of said Church and Society.

This Corner Stone was laid May 2d, 1829.
Architect—Asbur Benjamin, *Boston.*
Master Builder—John Leach, *Concord.*
Building Committee—
William Austin Kent,
Abel Hutchins,
Jonathan Eastman, Jr. } *of Concord.*
Richard Bartlett,
Andrew Jackson, President of the United States.
John Bell, Governor of the State.
Recorded in the Society's Book of Records.
Attest— William Kent, *Clerk.*

"*Let all the People praise thee, O God! let all the People praise thee.*"

Episcopal Church, Cambridge. We learn by the Church Register of the 9th inst., that the Rev. Thomas W. Coit, late Rector of St. Peter's Church, Salem, has accepted the Rectorship of Christ's Church, Cambridge.

Papists in Missouri. Under this head, the "Home Missionary" gives the following extract of a letter of March 9th from a correspondent in Missouri.

"The Jesuits are making rapid strides here in their usual way, building chapels, school-houses, and establishing nunneries. Large contributions by Protestant people, or those who had been educated as such, are made to erect those buildings, and many are sending their children to these schools, and the Jesuits are sending forth their young priests as missionaries."

The correctness of the above statement seems to be confirmed, by the fact stated in the last number of the Church Register, that "Twenty one Romish Priests have lately arrived in New-York from Europe, destined to settle in the valley of the Mississippi."

Religious Debate. A debate on religious questions recently took place at Cincinnati, Ohio, between the Rev. Mr. Campbell, of the Baptist persuasion, and the notorious Mr. Owen, the founder of the New-Harmony settlement. The debate commenced on the 13th ult. and lasted nine days. The audience consisted of about 1200 each day. It is generally reported that Mr. Campbell had quite the advantage in his argument.

French Evangelical Church. The corner stone of a church with this designation was laid at New-Orleans, on the 11th ult.

DOMESTIC SUMMARY.

Boston Representatives. The election of Representatives for this city took place on Monday. It appears that *fifty* of the *fifty-five* persons voted for, have been elected.

Augusta Sufferers. Contributions for the relief of the sufferers by the late fire in Augusta, Geo. have been made in fifteen of the Churches in this city. The amount contributed is $1566, 85. Collections are yet to be taken in other churches.

Josiah White, Esq. of Northampton, has constructed a Mill and it is now in operation, for grinding corn in the ear.

The objection to cob meal has heretofore been that though it would do for horses it was quite too coarse for cattle and swine. Mr. White has contrived to remove this objection entirely, for it would be difficult to distinguish his cob-meal from common corn meal.

Mr Jared Sparks, who has been some time in England and France, consulting papers and records in the public offices, in reference to his publication of Washington's papers, has arrived at New-York, in the Caledonia, which left Liverpool, April 4th.

The New York Legislature at its late session passed three hundred and seventy seven acts.

Lotteries. A resolution has passed the New-York House of Assembly, directing the Governor of New-York to inform the Governors of other States, that Lotteries will cease in 1825; and request them to endeavor to bring them to a close in their respective States.

Greek Schools. An accociation of benevolent individuals has been formed in New-York, for the purpose of promoting the cause of education in Greece. The first step purposed is to establish seminaries for the purpose of qualifying teachers to accomplish the object.

Hospital at Poros. The following letter written in French was recently received by the Ladies' Greek Committee of New-York, from the Directress of the American Hospital at Poros.

Ladies. The gratitude which the Greeks feel towards the philanthropic and virtuous nation of America, makes it the pleasing duty of a Grecian mother, to reply to the letters which the ladies of America have done them the honor to address to them. Adding her thanks to the most lively acknowledgments of the whole nation, she dares hope and promise you, ladies, that the sensibility and consolations which you have bestowed upon the unfortunate will be forever indelibly engraven upon their hearts, and that the example of a nation so glorious will incite them to imitate your virtues, and to the attainment of that noble liberty to which they aspire. Accept again my most tender acknowledgements, and excuse my deficiencies in a language with which I am not sufficiently familiar to express all that my heart feels to be due to your merits.

I am, ladies, with the most profound respect,
Your very obedient servant,
The Directress of the Am. Hospital, at Poros,
Rosalie Greopari.

Public Execution. The New-York Evening Post of Thursday the 7th inst. states that Richard Johnson, and Catharine Cashire, under sentence of death for murder, were executed that morning on Blackwell's Island. An immense crowd surrounded the prison early in the morning, and followed the procession to witness the execution, but were mostly disappointed in not being able to obtain boats to convey them to the island.

We join the editor in the hope "that this will be the last time that a similar opportunity will be afforded, to gratify the idle curiosity of the populace" of that large city,—and we add, of any other city or place. We cannot but regard it as a source of great evil.

We understand that the revised laws of the state of New-York, provide, that after the year 1829, all executions for capital crimes shall be performed in the yard of the prison, in presence of the proper officers.

A mail for New-York is hereafter to be made up at our post-office at half past four in the morning daily, except Sundays, and despatched by the Citizens' Coach Line, to the New York and Rhode-Island Steam Boats, at Providence, and thence to New-York. This will be a great accommodation to the printers of morning papers, in transmitting them rapidly to their subscribers and correspondents at the southward. *Cour.*

Cumberland and Oxford Canal. By this canal, a large part of which is now excavated, a water communication will be opened from Portland harbor to the interior of the county of Oxford, a distance of about fifty miles. The estimated cost is about $185,000. It is expected that the canal will be completed early in October next.

Grand Harmonicon. A new musical instrument has been recently invented by Mr. Smith of Philadelphia, which he calls the "Grand Harmonicon," and which is understood to consist of the *musical glasses* "subjected to the rules of music as a science."

Books of Devotion. Acceptable works of this kind have been greatly multiplied within a few years past. Large editions have been sold, and many copies gratuitously distributed. We quote the following statement from the Raleigh, N. C. Register of May 1st.

Eccentric Liberality. "Some individual in Massachusetts, who chooses to remain *incognito*, has sent to the address of our Public Treasurer, a box containing two hundred and fifty Family Prayer Books, with a request that the same may be distributed 'among all the members of Government and Courts of Justice.' He states that the donation is intended for good and to encourage good religion. The donor enclosed to the Treasurer, money to pay the expense of transportation, asking him to appropriate the overplus, if any, for the relief of some destitute object.

Slave Trade. Notwithstanding the vigilance and efforts, of the British and American vessels of war, the slave trade is still carried on to a great extent. We perceive by the late arrivals, that a Spanish slave vessel with 460 slaves on board was captured in January by the Black Joke, an English tender, after a long chase and a severe action; the Spanish vessel having fifteen killed, including her Captain and first and second Mates.

Upper Canada. By a paragraph in the York, U. C. Observer, of April 20th it appears that much discontent prevails, in relation to the affairs of Government.

FOREIGN SUMMARY.

Mexico. A report is abroad, of an attempt by Spain to re-conquer Mexico. The report comes by the way of Havana, but is not generally credited.

England. Liverpool papers to April 21st have been received. They contain the important and gratifying intelligence of the final passage, in the House of Lords, of the Catholic Relief bill, to which the royal assent was given on the 13th ult. The majority of votes on the third reading of the bill was 120. It was to come into operation on the 23rd of April. By accounts from Ireland, it appeared that it had already produced favorable effects by conciliating the discontented. Many of the Brunswick Clubs had dissolved themselves, and a general feeling of gratitude pervaded the Catholic population of Ireland for the recognition of their character as freemen. A "conciliation dinner," was to take place, which the leading and most influential gentlemen, Catholic and Protestant, and many of the clergy on both sides had signified their intention of attending.

We extract the following items of general news.

The accounts of the British revenue to April 5, exhibit an increase on the whole revenue of the year, compared with that of the proceding year, of 575,594*l.*

The Duke of Wellington is said to be in a reduced state of health, in consequence of the fatigue and agitation of mind he has recently undergone. He was to leave town for the country on the 20th.

Sir Humphrey Davy had had a paralytic stroke and was in a very dangerous state, but at the last accounts was still living.

The differences between Russia and Holland, respecting the free navigation of the Rhine, have been settled. The portion of freedom allowed, however, is very limited, and is far short of what is laid down in the act of the Congress of Vienna, and a doubt is expressed whether the other states on the banks of the Rhine will assent to the arrangement, or whether the allied powers who signed and guarantied the treaties of Paris and Vienna, will agree to it.

Martin who set fire to the York Cathedral, has been tried, and pronounced guilty of setting fire to York Minster, in an insane state of mind, and has been remanded to prison to await the will of his Majesty.

The Pope. After a twenty-one days' sitting of the Conclave, a Pope has been elected. It is Cardinal Castiglione, who takes the title of Pius VIII. He is said to be 68 years of age, of small size and delicate health. He had 48 of 50 votes. He is said to be hostile to the Jesuits.

A remarkable stagnation of trade is complained of in France, particularly in the Wine trade, and among the Woolen and Silk manufacturers.

A paragraph dated frontiers of Servia, April 1, states that Redschid Pacha the new Grand Vizier, had succeded in appeasing the discontent of the Albanians, and had concluded with them a new convention, by which 6000 of them were to march immediately to the Danube, and 6000 more to be placed under the orders of the Pacha of Janina. After making these arrangements the Grand Vizier set out immediately for Constantinople. The scarcity of corn began to be felt in a deplorable manner in several of the Turkish provinces. The blockade of the Dardanelles had produced the effects which the enemy expected, particularly in Macedonia. The preparations for war were going on with activity in Macedonia and Bosnia.

The war. The latest news from Constantinople was to Feb. 25th. We give a few extracts.

The new Grand Vizier had not arrived in the Camp at Choumla at the date of the last accounts, nor had any news of military operations been published either from the Danube or Bulgaria.

During the month of Feb. the Turks attempted several sallies from the latter fortress, but they were always repulsed.

Letters of March 10th from the fronties of Moldavia state that supplies were coming from all quarters for the Russian army.

The presumption that the army will endeavor to penetrate into Servia by way of Orsowa and Widden daily gains ground, and the Porte seems to expect it, for he is making arrangements accordingly, if we may believe the accounts which we receive from that province.

It is generally thought that about the 27th March, all the Russian troops which are assembled in the two principalities will march to the Danube; and it is affirmed that the operations of that campaign will begin by the attack of the fortress of Silistria and Giurdzevo.

Pacification of Greece. A Paris paper of March 30th has the following article.

It appears certain that negotiations are going to be resumed at Constantinople on the questions relative to the treaty of 6th July, but only with Count Guilleminot and Mr. Stratford Canning, who will stipulate in the name of Russia, as well as of France and England. Russia has consented to renounce its claim to be directly represented at the Porte; this is a concession of great importance, which removes the chief difficulty that has been experienced in the exertions made for the pacification of Greece. The Divan, while it showed itself disposed to listen to the conciliatory proposals of France and England, had constantly refused to receive a Russian Agent as a negociator in the affairs of Greece; and M. Jaubert, who was sent by our Government to Constantinople to smooth the way, met with insurmountable resistance on this point.

Persia It was stated on the authority of letters from Jassy, that there had been a great change in Persia, that the old king had abdicated the crown—that Abbas Mirza had taken the reins of government, and had declared war against Russia. It was reported that several English officers from the British army in India had entered the service of the Schah.

By St Petersburgh dates of March 27th, we learn that a riot took place at Teheran, the seat of Government of Persia, on the 12th of February, at which the Russian minister and nearly all his suite were assassinated

Earthquake in Spain. A dreadful earthquake is reported to have taken place in the province of Mercia, Spain, on the 21st March. Four towns are said to be entirely ruined. In one of them, Almoradi, upwards of 400 bodies have been dug from the ruins. We perceive however, that the English papers do not fully credit the statements on the subject.

From China. Canton papers to Jan. 3rd have been received. A most destructive hurricane was experienced in Japan on the night of the 17th Sept. In the bay of Naugasocki alone upwards of 700 people lost their lives.

The Canton Register states, that there is a spring on the Penha, the waters of which many believe make reprobates and villians of all who partake of them. We have thousands of such springs here, says the Philadelphia Aurora, called the whiskey stills.

MARRIAGES.

In this city, by Rev. Mr. Frothingham, Mr. Samuel H. Rich to Miss Caroline Holmes, daughter of Isaac Hall, Esq.; by Rev. Mr. Motte, Mr. Samuel W. Hall, printer, to Miss Sophia Smith; at the Catholic Church, by Rev. Mr. Fitton, Mr. Thomas Bugbee, of Roxbury, to Miss Mary Abigail Loker, of Natick.

In Milton, by Rev. Mr Huntoon, of Canton, Mr Charles Wales, to Miss Almira Buker.

In Watertown, on Sunday evening, by the Rev. Mr. Francis, Mr. Joshua Gibson, of this city, to Miss Maria Robbins, of the former place.

DEATHS.

In this city, on Wednesday, Mr. Samuel Waldo, aged 39, eldest son of the late Samuel Waldo, Esq.; Mr. E. T. F. Richardson, Bookseller, of the firm of Richardson & Lord., Mr. Joseph Woodward, aged 44; Mr Michael Riley, aged 41.

In Charlestown, on Monday, at the McLean Asylum for the Insane, Mrs. Nancy Jones, of this city, aged 43, widow of the late Mr. Ephraim Jones.

In Medford, Mrs. Mary Hall, aged XCII. relict of Benjamin Hall, Esq.

In Quincy, on Tuesday, Mr. Charles Adams, aged 20.

In Springfield, Mrs. Ruth Horton, aged 58, wife of Rue H.

In Worcester, Mrs. Esther, wife of Capt. James McFarland, aged 63.

In Barnstable, Mr. Benjaman Lewis, aged 86; Mr. Isaiah Parker, aged 77.

In Bath, on Sunday morning last, Mr. Albert Gallatin Green, A. B. eldest son of Col. P. H. Green, aged 21—He graduated at Bowdoin College in September last.

In Providence, Mrs. Ann Eliza, wife of Col. John Gould, and only daughter of Mr. Nathaniel P. Whitney, aged 27.

EVANGELICAL MISSIONARY SOCIETY.

THE annual meeting of the *Massachusetts Evangelical Missionary Society*, will be held on Wednesday the 27th inst. at half past 6 o'clock, P. M. in the vestry room of the Federal-street Church. The Trustees are requested to meet at 6 o'clock. The public religious services will commence at half past 7, in Federal-street Church, when a Sermon will be delivered, and a collection taken in aid of the Society's funds.

George Ripley, *Sec'y.*

AMERICAN UNITARIAN ASSOCIATION.

THE Anniversary of the Amer. Unit. Assoc. will be celebrated on Tuesday evening, May 26th. The meeting for business will be held in the Berry-street Vestry at 6 o'clock; the public meeting in the Federal-street Church at 7 o'clock. The house will be open at 6. Ladies and strangers as well as members of the Association, will be provided with seats. Addresses are expected from several gentlemen.

Ezra S. Gannett, *Sec'y.*

"THE WARNING."

JUST published by the Boston Sunday School Society, and for sale by Wait Greene & Co. their agents, No 13 Court-street. "The Warning," by the Author of "The Well Spent Hour."

Also—Mrs. Hamilton's Questions.

6t. May. 16.

JUVENILE BOOKS.

Published under the direction of the Boston Sunday School Society, *in connexion with the* American Unitarian Association.

JUST published by their Agents Wait, Green & Co No. 13 Court-st. *The Warning*, in two parts, by the author of the "Well-spent Hour." This is an 18 mo. of 96 pages, being the third book issued by the Publishing Committee of the B. S. S. Society, and constitutes the second volume of their series. The Committee have stated in their standing advertisement, that "it will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them, will permit." A comparison of the price of this volume and the two preceding books, with the the usual booksellers price, for others of the same size and style of execution, will show how much they have been able to effect with regard to this object.

Titles and prices of the books they have published.

18 mo. Series.—Vol. I.

	Price sin.	doz.	hund.
No. 1. Happy Valley, 40 pp.	7 cts.	70 cts.	$5,00.
" 2. Happy Days, 30 pp.	6	60	5,00.
Vol. II. The Warning, 96 pp.	15	1,50	11,00.
do. bound,	20	5,12	

☞ "It will be their aim to furnish the books at as low a rate as they can, without pecuniary loss; and as fast as the means they possess, and the encouragement given them will permit.

"They propose to issue as many original works as they can procure of an approved character, and also to republish such others as shall seem to them to possess superior excellence.

"Manuscripts left with the agents, having the prices marked on them, and directed to the Publishing Committee of the Boston Sunday School Society, will receive prompt attention. Such as shall be deemed suited to their purpose, they will wish to purchase; and those which shall not, will be returned in the manner the authors may suggest." May 16.

BLOOMFIELD'S CRITICAL DIGEST.

A single copy of "Bloomfield's Critical Digest of Sacred Annotation on the Gospels," is for sale at Cottons & Barnard's, 184 Washington-st. corner of Franklin-st. 2is. May 16.

MRS. HAMILTON'S QUESTIONS.

EXAMPLES of Questions, calculated to excite and exercise the minds of the Young. By Mrs. Elizabeth Hamilton. First American edition. Just published by FOOTE & BROWN, Salem, and for sale by them; and by Messrs. Hilliard, Gray, & Co. Leonard C. Bowles, Munroe & Francis, and Pierce & Williams, Boston.

Also, Mr. Brazer's Sermon at the interment of Dr. Holyoke, is for sale by Foote & Brown, Salem, and by Hilliard & Gray, and Munroe & Francis, of this city. 3t. May 16.

A. U. A. TRACT No. 23.

JUST published and for sale at the Depository, 50 Washington-street, Tract No. 23, of the 1st series, entitled, "A Dialogue between a Chistian and a Deist;" by the author of "A Dialogue on Providence, Faith and Prayer," L. C. Bowles.

☞ Will be published early next week—Tracts
No. 24, 1st Series.
No. 4 and 5, 2d Series.
May 16.

FOR SALE,

HOUSE No. 10 Fayette-street, containing a parlor, sitting room, kitchen, and 4 chambers, with every convenience for a genteel family, with a garden in front. For further information apply at No. 534 Washington-street. 4t. May 9.

INSTRUCTION IN MUSIC.

THE Misses Withington, teach Music on the Piano-Forte and Organ, at No. 8 Crescent Court.

Their manner of Instruction embraces the most simple, and, at the same time, the most useful, practical system of thorough Base or Harmony. They respectfully solicit those who are disposed to learn, to call and satisfy themselves as to their mode of teaching, terms, &c. May 9.

THE CHRISTIAN EXAMINER. AND GENERAL REVIEW.

New Series—No. II. For May, 1829.

JUST published at the office of the Christian Examiner, corner of Washington and School-streets.

CONTENTS.

Art. I.—Remains of the late Charles Wolfe, A. B. Curate of Donoughmore, Diocess of Armagh. With a brief Memoir of his life. By the Rev. John Russell, M. A.

Art. II.—Correspondence between John Quincy Adams, Esq. President of the United States, and several Citizens of Massachusetts, concerning the Charge of a Design to Dissolve the Union alleged to have existed in that State.

Art. III.—Provincial Antiquities and Picturesque Scenery of Scotland, with Descriptive Illustrations. By Sir Walter Scott.

Art. IV.—1. Pelham or Adventures of a Gentleman.
2. The Disowned. By the Author of Pelham.

Art. V.—Memoirs of a New England Village Choir. With Occasional Reflections. By a Member.

Art. VI.—A Commentary on the Epistle to the Hebrews. By Moses Stuart.

Art. VII.—1. Address of the National Society for Promoting the Observance of the Sabbath.
2. Memorials to Congress on the Subject of Sunday Mails.
3. Reports of Messrs. Johnson and McKean, Chairmen of the Committees of the Senate and House of Representatives of the United States' to whom were referred the several Petitions on the Subject of Mails on the Sabbath, or the first day of the week.

Art. VIII—1. A Plea against Religious Controversy. By N. L. Frothingham.
2. The Final Tendency of the Religious Disputes of the Present Day, impartially considered. By Old Experience.

Art. IX.—Memoir of Mrs. Ann H. Judson late Missionary to Burmah, including a History of the American Baptist Mission in the Burman Empire. By James D. Knowles.

Art. X.—Letters written in the Interior of Cuba, between the Mountains of Arcana, to the East, and of Cusco, to the West, in the Months of Februrary, March April, and May, 1828. By the late Rev. Abiel Abbot, D. D. May. 2.

JUST PUBLISHED

By Munroe & Francis, 128 Washington-street.

Trimmer's England.

A Concise History of England, comprised in a set of easy Lessons, designed particularly for young persons, and brought down to the present time; with Chronological Tables at the end of each Reign, and a head of each Sovereign annexed. By Mrs. Trimmer. This is the best History of England for Schools extant; and will impress on the minds of Children the important subjects with more force than any other History.

New Drawing Book.

A second edition, revised and much improved, of "The New Initiatory Drawing Book;" containing six quarto pages of a great variety of subjects for beginners; together with printed Instructions for Learners

Life of Leigh Richmond.

Abridged from the Original Memoir; by a Lady of Massachusetts; in a small volume designed for young persons, and for distribution, is just published.

May 2.

WARE'S DISCOURSES.

THE *Second Edition* of Discourses on the "Offices and Character of Jesus Christ," is for sale in quantities or by retail, at N. S. Simpkins' & Co. corner of Court and Brattle-streets. 4t. April 11.

SELECTED POETRY.

TO A VERY DEAR FRIEND, IN AFFLICTION.

Lift not thou the wailing voice!
Mary, 'tis a Christian dieth—
Up, where blessed saints rejoice,
Ransomed now, the spirit flieth,
High, in Heaven's own light, she dwelleth,
Full the song of triumph swelleth;
Freed from earth, and earthly failing,
Lift for her no voice of wailing!

Pour not thou the gushing tear!
Heaven its book of comfort openth;
Bids thee sorrow not, nor fear
But as one who always hopeth:
Humbly here in faith relying,
Peacefully in Jesus dying,
Heavenly joy her eye is flushing,
Why should thine with tears be gushing!

No—be ours no thought of grieving,
They in Christ who die are blest;
All their toils and troubles leaving,
Sweetly with their God they rest;
Ours be then the faith that saveth,
Hope, that every trial braveth,
Love, that to the end endureth,
And through Christ, the crown secureth!

MISCELLANEOUS SELECTIONS.

REGINALD HEBER, BISHOP OF CALCUTTA.

The following eloquent and beautiful tribute to the memory of this exemplary prelate is taken from a Review of his travels through India, published in the last number of the Edinburgh Review. For some remarks on this article we refer our readers to our editorial head.

This is another book for Englishmen to be proud of—almost as delightful as the Memoirs of Lord Collingwood, and indebted for its attractions mainly to the same cause—the singularly amiable and exalted character of the person to whom it relates—and that combination of gentleness with heroic ambition, and simplicity with high station, which we would still fondly regard as characteristic of our own nation. To us in Scotland the combination seems, in this instance, even more admirable than in that of the great Admiral. We have no Bishops on our establishment; and have been accustomed to think that we are better without them. But if we could persuade ourselves that bishops in general were at all like Bishop Heber, we should tremble for our Presbyterian orthodoxy, and feel not only veneration, but something like envy, for a communion which could number many such men among its ministers.

The notion entertained of a Bishop, in our antiepiscopal latitudes, is likely enough, we admit, not to be altogether just:—and we are far from upholding it as correct when we say, that a Bishop, among us, is generally supposed to be a stately and pompous person, clothed in purple and fine linen and faring sumptuously every day—somewhat obsequious to persons in power, and somewhat haughty and imperative to those who are beneath him—with more authority in his tone and manner, than solidity in his learning; and yet with much more learning than charity or humanity—very fond of being called my Lord, and driving about in a coach with mitres on the panels, but little addicted to visiting the sick and fatherless, or earning for himself the blessing of those who are ready to perish—

——— 'Familiar with a round
Of ladyships---a stranger to the poor'—

decorous in manners, but no foe to luxurious indulgence—rigid in maintaining discipline among his immediate dependents, and in exacting the homage due to his dignity from the undignified mob of his brethren; but perfectly willing to leave to them the undivided privileges of comforting and of teaching their people, and of soothing the sins and sorrows of their erring flocks—scornful, if not openly hostile, upon all occasions, to the claims of the people, from whom he is generally sprung—and presuming every thing in favor of the royal will and prerogative, by which he has been exalted—setting, indeed, in all cases, a much higher value on the privileges of the few, than the rights that are common to all, and exerting himself strenuously that the former may ever prevail—caring more, accordingly, for the interests of his order than the general good of the church, and far more for the church than for the religion it was established to teach—hating dissenters still more bitterly than infidels—but combating both rather with obloquy and invocation of civil penalties, than with the artillery of a powerful reason, or the reconciling influences of an humble and holy life—uttering now and then haughty professions of humility, and regularly bewailing, at fit seasons, the severity of those Episcopal labors, which sadden, and even threaten to abride a life, which to all other eyes appears to flow on in almost unbroken leisure and continued indulgence.

This, or something like this, we take to be the notion that most of us Presbyterians have been used to entertain of a modern Bishop: and it is mainly because they believed that the rank and opulence which the station implied, were likely to realize this character in those who should be placed in it, that our ancestors contended so strenuously for the abrogation of the order, and thought their Reformation incomplete till it was finally put down—till all the ministers of the Gospel were truly pastors of souls, and stood in no other relation to each other than as fellow laborers in the same vineyard. If this notion be utterly erroneous, the picture which Bishop Heber has here drawn of himself, must tend powerfully to correct it. If, on the other hand, it be in any respect just, he must be allowed, at all events, to have been a splendid exception. We are willing to take it either way; though we must say that we incline rather to the latter alternative—since it is difficult to suppose, with all due allowance for prejudices, that our abstract idea of a Bishop should be in such flagrant contradiction to the truth, that one who was merely a fair specimen of the order, should be most accurately characterised by precisely reversing every thing that entered into that idea. Yet this is manifestly the case with Bishop Heber, of whom we do not know at this moment how we could give a better description, than by merely *reading backwards* all we have ventured to set down as characteristic of his right reverend brethren. Learned, polished, he was undoubtedly; yet far more conspicuously kind, humble, tolerant, and laborious—zealous for his church too, and not forgetful of his station; but remembering it more for the duties than for the honors that were attached to it, and infinitely more zealous for the religious improvement, and for the happiness, and spiritual and worldly good of his fellow creatures of every tongue, faith, and complexion: indulgent to all errors and infirmities—liberal, in the best and truest sense of the word—humble and conscientiously diffident of all his own excellent judgment and never-failing charity—looking on all men as the children of one God, on all Christians as the redeemed of one Saviour, and on all Christian teachers as fellow laborers, bound to help and encourage each other in their arduous and anxious task. His portion of the work, accordingly, he wrought faithfully, zealously, and well; and, devoting himself to his duty with a truly apostolical fervor, made no scruple to forego for its sake, not merely his personal ease and comfort, but those domestic affections which were ever so much more valuable in his eyes, and in the end, we fear, consummating the sacrifice with his life! If such a character be common among the dignitaries of the English Church, we sincerely congratulate them on the fact, and bow our heads in homage and veneration before them. If it be rare, as we fear it must be, in any church, we trust we do no unworthy service in pointing it out for honor and imitation to all; in praying that the example in all its parts, may promote the growth of similar virtues among all denominations of Christians, in every region of the world.

But though the great charm of the book be derived from the character of its lamented author, we are not sure that this is by any means what will give it its great or most permanent value. Independently of its moral attraction, we are inclined to think it, on the whole, the most instructive and important publication that has ever been given to the world, on the actual state and condition of our Indian Empire: Not only exhibiting a more clear, graphic, and intelligible account of the country, and the various races by which it is peopled, but presenting us with more candid, judicious, and reasonable views of all the great questions relating to its destiny, and our interests and duties with regard to it, than are any where else to be met with. It is the result, no doubt, of a hasty and somewhat superficial survey. But it embraces a very wide and various range, and thus affords the means of correcting errors, which are almost inseparable from a narrower observation; and has, above all, the inestimable advantage of being given, while the freshness of the first impress was undiminished, and the fairness of the first judgment unperverted by the gradual accumulation of interests, prejudices, and deference to partial authorities; and given by a man not only free from all previous bias, but of such singular candor, calmness, and deliberation of judgment, that we would, in almost any case, take his testimony, even on a superficial view, against that of a much cleverer person, who with ampler opportunities, had surveyed or reported with the feelings, consciously or unconsciously cherished, of an advocate, a theorist, a bigot, or a partisan.

[From Rev. John Emery Abbots' Journal in Havana.]

CONVENT OF ST. DOMINGO.

10th December. We went to Padre Verdier's cell, where Miralla left me. The convent of San Domingo is built of the limestone so universally in use here, and is, I think, three stories high; but then one of its stories is more than double the story with us. With its church, it covers a square of about 360 feet. On the left hand as you enter the door by which I always passed in, stands a large wooden figure, wretchedly carved, painted white, with a crown of thorns upon its head, and the naked body stuck all over with tinsel ornaments and artificial roses. In the corner of the entrance adjoining, is the wooden figure of a female, dressed in flame colors, covered with tinsel, and crowned with a circlet of stars. This was the Virgin: her hands were held up in the posture of supplication, and her blowzy face turned towards the figure of her son. Both are enclosed in glass cases, and both must be passed with tokens of religious reverence.—Passing through this entrance, you find yourself in a large, open court, one side of which is formed by the church, into which a door opens, and along the three remaining sides the cloisters and galleries run. The lower part of the wall on all sides is covered with very large and extremely coarse and ill-designed paintings, representing the chief events in the history of St. Dominic. In one, the Virgin,—to whom, so far as I have observed, all instances of protection or deliverance are ascribed by the Catholics—is figured as interposing to preserve him from being beaten by some sailors, whose cudgels are lifted for that purpose; in another, she consoles him in apparent vision for an unmerciful flagellation he had inflicted on himself; here, he tears an infernal spirit in pieces who tempted him in the form of a dove; and there, he protects himself and his friends from injury, and puts bands of armed men to flight by holding on high the consecrated cross. In one picture, St. Peter and St. Paul appear to him, and after, according to the legend, praising him above all men, advise him to establish the monastic order which bears his name; and in the next picture, the Virgin herself brings to him a dress which she had chosen and fashioned for the new sect of monks, and which now forms the habit of the order.

This court is paved with marble slabs, though in its centre is a little spot on which one or two little withered trees once grew. A door opens immediately on your right as you enter this court, which leads you into a second, resembling it, except that it has no pictures on its walls, and a small well or fountain occupies its centre. The doors of the cells all open into this square. This morning was the first time I had been in a monastic cell; and how different from the cells of the fathers or of romance! P. Verdier's were the well furnished apartments of a man of the world. The room which I first entered was hung with pictures of English country life; and adjoining to this was his dressing and sleeping room.—We found our friend ready to receive me. Soon after us the prior of the convent came in. His authority is unlimited with respect to the concerns of the convent. "Ejus auctoritas est plena," P. Andrew told me, "in temporalibus et spiritualibus." He was a very benign looking man, about sixty, perfectly affable, and quite fatherly in his manners. His character was represented to me as irreproachable. He accompanied us to the library. This is contained in a fine large room, which to a Protestant would be one of its greatest commendations; as, with the exception of the writings of the Latin fathers, and I think translations of the Greek, the collection was made up almost entirely of the monkish commentators and eclesiastical historians. I saw Calmet's Dictionary, Comment, and Dissertations—Lamy's Apparatus—Huet—some of Newton's mathematical works—Cicero in folio, and Tacitus;—beside these and an odd volume of Stephen's Latin Thesaurus, I do not remember seeing any work which I had ever seen or heard of before. There were no modern works; the books were all in vellum; and many of them deplorably worm eaten.* Excommunication is denounced at the door against any one who shall take away any volume from the library. We passed from the library to P. Andrew's cell, where we rested ourselve a little, and were treated with gin and water. Formerly, the friars took their meals in common; and this is in fact a standing rule of the order; but it was found inconvenient, &c; so that now a friar sends to an eating house for his dinner, and instead of silence and severe fare, may live as merrily and as luxuriously as he chooses. All indeed take the solemn vow of poverty; but the prior has the power, as P. Verdier told me—who, by the way, enjoys a property of $300,000—to permit the brethren to retain property under certain restrictions and for charitable ends.—The funds of the convent amount to abount $3,000,000; but the annual income, owing to the situation of the property, is at present but $40,000. The convent maintains fifty friars. On leaving the prior, I expressed a wish to be informed, as far as was proper, concerning the general regulations of the convent, its particular modes of discipline and of life; and he put a volume into my hand, which, he said, would inform me as to everything relative to the principal monastic orders. I read it, and have a few extracts from it; but the inconsistency between the rules which they profess to obey, and the actual manners of the monks, is most wofully glaring.

* I inquired what number of books the library contained; but none knew. There were not more than 1500, I should judge, if there were so many.

CONFESSIONS OF A DRUNKARD.

Among the miscellanies of that original, but eccentric genius, the author of essays under the signature of Elia, we have the following graphic description of the horrors of one who puts 'an enemy in his mouth to steal away his brains.'

Twelve years ago I had completed my six and twentieth year. I had lived from the period of leaving school to that time pretty much in solitude. My companions were chiefly books, or at most, one or two living ones of my own book-loving and sober stamp. I rose early, went to bed betimes, and the faculties which God had given me, I have reason to think, did not rust in me unused.

About that time I fell in with some companions of a different order. They were men of boisterous spirits, sitters up a-nights, disputants, drunken; yet seemed to have something noble about them. We dealt about the wit, or what passes for it after midnight, jovially. Of the quality called fancy, I certainly possessed a larger share than my companions. Encouraged by their applause, I set up for a profest joker! I, who of all men am least fitted for such an occupation, having, in addition to the greatest difficulty which I experience at all times of finding words to express my meaning, a natural nervous impediment in my speech!

Reader, if you are gifted with nerves like mine, aspire to any character but that of a wit. If you cannot crush the power of fancy, or that within you which you mistake for such, divert it, give it some other play. Write an essay, pen a character or description,—but not, as I do now, with tears trickling down your cheeks.

To be an object of compassion to friends, of derision to foes; to be suspected by strangers, stared at by fools; to be esteemed dull when you cannot be witty, to be applauded for witty when you know that you have been dull; to be called upon for the extemporaneous exercise of that faculty which no premeditation can give; to be spurred on to efforts which end in contempt; to be set on to provoke mirth, which procures the procurer hatred; to give pleasure, and be paid with squinting malice; to swallow draughts of life-destroying wine, which are to be distilled into airy breath to tickle vain auditors; to mortgage miserable morrows for nights of madness; to waste whole seas of time upon those who pay it back in little inconsiderable drops of grudging applause,—are the wages of buffoonery and death.

My next more immediate companions were and are persons of such intrinsic and felt worth, that though accidentally their acquaintance has proved pernicious to me, I do not know that if the thing were to do over again, I should have the courage to eschew the mischief, at the price of forfeiting the benefit. I came to them reeking from the steams of my late over-heated notions of companionship; and the slightest fuel which they unconsciously afforded, was sufficient to feed my old fires into a propensity.

They were no drinkers, but one from professional habits, and another from a custom derived from his father, smoked tobacco. The devil could not have devised a more subtle trap to re-take a backsliding penitent. The transition, from gulping down draughts of liquid fire to puffing out innocuous blasts of dry smoke, was so like cheating him. But he is too hard for us when we hope to commute. He beats us at barter; and when we think to set off a new failing against an old infirmity, 'tis odds but he puts the trick upon us of two to one. That, (comparatively,) white devil of tobacco brought with him in the end seven worse than himself.

It were impertinent to carry the reader through all the processes by which, from smoking at first with malt liquor, I took my degrees through thin wines, through stronger wine and water, through small punch, to those juggling compositions, which, under the name of mixed liquors, slur a great deal of brandy or other poison under less and less water continually, until they come next to none, and so to none at all. But it is hateful to disclose the secrets of my Tartarus.

The waters have gone over me. But out of the black depths, could I be heard, I would cry out to all those who have but set a foot in the perilous flood. Could the youth to whom the flavor of his first wine is delicious as the opening scenes of life, or the entering upon some newly discovered paradise, look into my desolation, and be made to understand what a dreary thing it is when a man shall feel himself going down a precipice with open eyes and a passive will—to see his destruction, and have no power to stop it, and yet to feel it all the way emanating from himself; to perceive all goodness emptied out of him, and yet not be able to forget a time when it was otherwise; to bear about the piteous spectacle of his own self-ruin:—could he see my fevered eye, feverish with last night's drinking, and feverishly looking for this night's repetition of the folly; could he feel the body of the death out of which I cry hourly with feebler and feebler outcry to be delivered—it were enough to make him dash the sparling beverage to the earth in all the pride of its mantling temptation; to make him clasp his teeth,

and not undo 'em
To suffer WET DAMNATION to run thro' 'em.

O if a wish could transport me back to those days of youth, when a draught from the next clear spring could slake any heats which summer suns and youthful exercise had power to stir up in the blood, how gladly would I return to thee, pure element, the drink of children, and of child-like holy hermit. In my dreams I can sometimes fancy thy cool refreshment purling over my burning tongue. But my waking stomach rejects it. That which refreshes innocence, only makes me sick and faint.

Behold me then in the robust period of life, reduced to imbecility and decay. Hear me count my gains, and the profits which I have derived from the midnight cup.

Twelve years ago I was possessed of a healthy frame of mind and body. I was never strong, but I think my constitution (for a weak one,) was as happily exempt from the tendency to any malady as it was possible to be. I scarce knew what it was to ail any thing. Now, except when I am losing myself in a sea of drink, I am never free from those uneasy sensations in head and stomach, which are so much worse to bear than any definite pains or aches.

At that time, I was seldom in my bed after six in the morning summer and winter. I awoke refreshed, and seldom without some merry thoughts in my head, or some piece of a song to welcome the new-born day. Now, the first feeling which besets me, after stretching out the hours of recumbence to their last possible extent, is a forecast of the wearisome day that lies before me, with a secret wish that I could have lain on still, or never awaked.

Life itself, my waking life, has much of the confusion, the trouble, and obscure perplexity of an ill dream. In the day I stumble upon dark mountains.

Business, which, though never particularly adapted to my nature, yet as something of necessity to be gone through, and therefore best undertaken with cheerfulness, I used to enter upon with some degree of alacrity, now wearies, affrights, perplexes me. I fancy all sorts of discouragements, and am ready to give up an occupation which gives me bread, from a harrassing conceit of incapacity. The slightest commission given me by a friend, or any small duty which I have to perform for myself, as giving orders to a tradesman, &c. haunts me as a labor impossible to be got through. So much the springs of action are broken.

The same cowardice attends me in all my intercourse with mankind. I dare not promise that a friend's honor, or his cause would be safe in my keeping, if I were put to the expense of any manly resolution in defending it. So much the springs of moral action are deadened within me.

My favorite occcupations in times past, now cease to entertain. I can do nothing readily. Application for ever so short a time kills me. This poor abstract of my condition was penned at long intervals, with scarcely any attempt at connexion of thought which is now difficult to me.

The noble passages which formerly delighted me in history or poetic fiction, now only draw a few weak tears, allied to dotage. My broken and dispirited nature seems to sink before any thing great and admirable.

I perpetually catch myself in tears, for any cause, or none. It is inexpressible how much this infirmity adds to a sense of shame and a general feeling of deterioration.

These are some of the instances, concerning which I can say with truth, that it was not always so with me.

Shall I lift up the veil of my weakness any further? or is this disclosure sufficient?

I am a poor nameless egotist, who have no vanity to consult by these confessions. I know not whether I shall be laughed at, or heard seriously. Such as they are, I commend them to the reader's attention, if he finds his own case any way touched. I have told him what I am come to. Let him stop in time.

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